Man as a Member of a Natural Whole[1]
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Just as an era alienated from life and the laws of life drove into people from youth an unbridgeable, constantly gaping rift between body and soul, nature and spirit, and perpetuated this conflict of "two souls in one breast" both in the individual and in the cultural structure of the German people, just so did the past era—both the narrowly constrained medieval and the haughtily liberalistic—separate man from the whole of nature and persuade him that he obeyed entirely different laws, standards and realities than these.

Although in the long run one could not deny a connection between the genesis of a human being and his purely material procreation, one nevertheless asserted—and the more doubts arose, the louder—that his origin was supernatural and supersensible (metaphysical), removed from all material laws.

It was, to be honest, a very anthropocentric view that conceived of man so self-aggrandisingly and uniquely and lifted him out of all nature and natural limitation. Erich Voegelin, in his book "Die Rassenidee in der Geistesgeschichte" (*The Race Idea in Intellectual History*) has laid out the gradual transformation of this anthropocentric—fundamentally, from our present standpoint, exceedingly narrow and egoistic—worldview into our now nature-close, awe-filled worldview according to Germanic concepts.

One is probably not mistaken in drawing a parallel between this past, or passing, anthropocentric worldview and the likewise past—but defended to the last by the same circles and powers—geocentric conception of our planet earth and the position of Jerusalem or Rome on this planet. Just as the Jewish people deemed themselves chosen above all other peoples and believed that everything had to proceed according to their laws—just as, in contrast to the Germanic peoples, the animal is considered, out of a repugnant arrogance, unclean and soulless to this day (cf. Kosher slaughtering)—so too was Jerusalem the navel of the world for the Jews and the philological and religious systems that aligned themselves with it, and the Earth was the centre of the universe around which everything else revolved.

This Ptolemaic worldview first had to be destroyed by the three great Western Aryans—Copernicus, Kepler and Galileo—until the Earth, in the minds of men, once again took its place as a member of the whole of nature, which it had held from the very beginning, and people understood with awe that it moved in its orbit according to the same eternal natural laws as the other planets, and that outside our solar system new, perhaps even greater, world systems followed the same laws. For this, a portion of the books of those men stood on the index of forbidden books until 1500.

This cosmic thinking, in its world-embeddedness, has always suited Aryan thought. It has never sought to impose a single fair principle upon all peoples, no matter how racially different they might be. Precisely because the Aryan, knowledgeable in nature, saw the diversity and distinctiveness of individual peoples, he ideologically abides by "each becoming blessed in its own way." For to those knowledgeable of nature,

[1] Lecture delivered on behalf of the Thuringian State Office for Racial Affairs at the biologists' course in Bad Berka on April 11th, 1935.

individuality and natural boundedness, autonomous lawfulness and natural distinctiveness, personality and race do not signify opposites; rather, they complement each other perfectly and are mutually conditioned. Just as in the entirety of great nature, based on the laws of environment and heredity that apply to everything, no two things are ever completely alike. The individual, despite all ties to the hereditary mass passed down from his parents, is unique as a new combination in his chromosome structure. Thus, despite his belonging to the larger units of race, people and tribe, he belongs always only to one specific family, just as outwardly, alongside his family name, he bears a given name reserved for his personality.

It proves the nature-bound and therefore solely correct way of thinking of National Socialism that it tolerates the coexistence of race and personality, common good and citizenry, in contrast both to collectivism and to liberalism, which, fundamentally unbiological, have never tolerated and can never tolerate this tension-filled harmony, because natural lawfulness brings them death.

Today natural science has again paved the way for racial thinking. Science has proven through countless examples that man is as much at home in nature as all living beings. We know today that organic substance, too, breaks down into atoms and molecules, which on a higher level resemble small solar systems. We know the same life of the cell in humans, animals and plants. We can survey the family tree of humanity almost completely clearly back to its most distant beginnings; from hormone research the insight into the inseparable linkage between body and soul, physique and character—as was always intuitively familiar to the Aryan—shines forth before us in the same way in humans and animals. Compare Denzmer's popularly written book "Deine Hormone - Dein Schicksal" (*Your Hormones—Your Destiny*). Let us remember, finally, that the laws of heredity, which today are largely the basis of state measures, were discovered and researched through plant hybrids and fruit flies.

And yet, despite all these correspondences, the anthropocentric and geocentric view appears to have a certain justification. In one respect, man truly differs from all other living beings, and this is also the cause of his present—and obvious to us all—extensive biological decay, for in one point man has made himself independent of the laws of nature. Admittedly, this independence is limited. This is proven precisely by his biological low point, which finds its equal only in the biological state of his own domestic animals.

Man, alone among all living beings, is able to shape his own environment. Originally, like all other living beings, he was subject to the struggle for existence, even as an individual, and this struggle for existence manifested itself in a sharp biological selection, a differential reproduction, which always automatically had a breeding effect. In the course of this selection, the capacity for thinking ahead and for planning for several generations into the future was bred into man. With this, however, man also acquired the possibility of eliminating the struggle for existence for the individual. The best-bred, on the basis of their intelligence, created a protective rampart against the struggle for existence, behind which the hereditarily ill, weaklings, and the stupid, who would otherwise have been eradicated, could now subsist. Thus man took on a mortgage of the struggle for existence, a mortgage in the form of the hereditarily ill, harmful variants and the mentally inadequate of all kinds.

And this became his undoing. Now, due to the "artificial environment," the struggle for existence no longer acted in a selective, breeding manner, but in a counter-selective one. Sometimes counter-selective to such an extent that it systematically eradicated the very bearer of this culture and, at his expense, multiplied those who were only a burden on him and, incapable of the struggle for existence themselves, crawled away behind his protective rampart. It now depended on whether, in addition to the intelligence of foresight that had banished the struggle for existence, a further intelligence would emerge that would imitate the selective effect of the eliminated natural laws within the artificial environment in the form of a eugenic policy, culture and worldview, and thus fully reintegrate natural lawfulness into human life.

This intelligence has been mustered by only one race up to now, namely the Nordic race, which formed the germ of Indogermanic culture and Aryan humanity and, as a sign of its thinking in accordance with natural law, venerated the Irminsul[2] in the form of the cotyledons[3] of eternal life as a sacred symbol. Yet this human group also succumbed to the doom when it allowed its nature-lawful thinking to be destroyed by foreign races and a worldview that originated in foreign brainpans. From the point in time of this ideological upheaval, the artificial environment turned against the Aryan human being as well. An Aryan-based culture became our present-day civilisation, and we now grasp the natural-lawful inexorability that underlies this tragic process.

Today, National Socialism has beaten back the thinking of foreign races in politics, culture and worldview in initial breakthrough battles. It is in the process of clearing an ever-wider path for it, and it is to be hoped that it will succeed in transforming an environment hostile by nature to the Aryan human being—the medieval and liberalistic environment—back into a biological and nature-lawful environment.

If we succeed in this with united forces, then man will once again be a member of the whole of nature, not only according to science but also according to his vitality and strength, and will escape the ruin that inevitably threatens him due to the constant growth of the mortgage he has taken on from the struggle for existence, and will escape the doom that Spengler, in his great vision, designated as the *Decline of the West*, by systematically amortising the mortgage he has incurred through the Law for the Prevention of Hereditarily Diseased Offspring.

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[2] The Irminsul was a sacred pillar, tree or column-like religious symbol associated with the pagan Saxons and the wider pre-Christian Germanic tradition. Medieval sources describe it as representing a cosmic support or world-axis connecting heaven and earth, somewhat analogous to the Norse world tree Yggdrasil.

[3] Cotyledons are the embryonic "seed leaves" found in flowering plants, which often emerge first during germination. The author seems to be using the term as a poetic metaphor for the Irminsul as a life-bearing or world-sustaining organic symbol.